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THE TRUE CITIZEN

CHARACTERIZED:

A S E R M O N,

DELIVERED BEFORE THE RIGHT HONOURABLE THE LORD MAYOR,
ALDERMEN, AND THE LIVERIES OF THE SEVERAL COMPANIES
OF THIS CITY, AT THE PARISH-CHURCH OF ST. MARY LE
BOW, CHEAPSIDE, ON SEPTEMBER 29, 1790, BEING
THE DAY OF ELECTION OF THE CHIEF MA-
GISTRATE OF THE CITY OF LONDON.

BY C. E. DE COETLOGON, A. M.
CHAPLAIN TO THE MAYORALTY.

L O N D O N :

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M DCC XC.



P I C K E T T, M A Y O R.

At a Court of ALDERMEN held on *Tuesday* the 5th Day of *October*, 1790, and in the Thirtieth Year of the Reign of King *George* the Third, of *Great-Britain*, &c.

IT IS ORDERED, That the Thanks of this Court be given to the Rev. Mr. *De Coetlogon*, Chaplain to the Right Hon. the Lord Mayor, for his excellent Sermon preached before this Court, and the Liveries of the several Companies of this City, at the Parish-Church of *St. Mary le Bow, Cheapside*, (*St. Lawrence Jewry Church* being under Repair,) on *Wednesday* the 29th of *September* last, before the Election of a Lord Mayor of this City for the Year ensuing; and that he be desired to print the same, and to cause a Copy thereof to be sent to the Lord Mayor, Aldermen, Sheriffs, and City Officers; also to the several Members of the Court of Common Council.

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THE TRUE CITIZEN

CHARACTERIZED.

ACTS XXI. 39.

A CITIZEN, OF NO MEAN CITY.

ONE of the most remarkable and celebrated Characters, we shall ever meet with in universal History, sacred or profane, is, that of *The Apostle Paul*---whether we consider him as *a Man*; *a Citizen*; *a Scholar*; *a Christian*; *a Preacher*; or, *a Martyr* for the Cause of God and Truth.

The first time He is introduced to our notice, we find him in a situation the most unamiable---a *young Man*; supposed to have been considerably under the Age of thirty; not only standing with calm Insensibility, with cruel Composure, while the Jews were stoning the devout and pious *Stephen*, but even consenting to his Death, with a kind of merciless Satisfaction, which, for the sake of Humanity, we should be ashamed to describe.

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Very soon after this, we shall see him exhibited to us in a point of view, much more disadvantageous and shocking! As for *Saul* [for such was his original Appellation], he made havock of the Church of Christ in it's infant State---labouring, had it been possible, to crush it in it's Birth---entering into every house, where the Faith of the Redeemer was professed---and haling Men and Women, regardless both of Sex and Person, committed them to Prison!

Not satisfied however with confining his unjustifiable Opposition to Christianity to a given Spot, but breathing out threatenings and slaughter against the Disciples of the Lord, even after they were driven out of Jerusalem---he went to the high Priest, and desired of him Letters to *Damascus* to the Synagogues, that, if he found any of *this Way*, he might bring them bound unto Jerusalem.

In the Ardour of his Zeal to execute such a Commission, and in the very exercise of these debasing Inhumanities, [the more horrible, for being actuated by any professional Principle of Religion,] he was interrupted, and surprized, by a *Light* from Heaven, above the brightness of the Sun, shining round about him, and which struck him to the Earth; by a *Vision*, which in it's final Issue was the supernatural Cause of the Illumination of his Understanding, the Conviction of his Conscience, and the Conversion of his Heart to the very Faith, he
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had been attempting to destroy; and by a *Voice*, which said to him, "Saul, Saul, why persecutest thou Me?" To which he replied, "Who art thou, Lord? And the Lord said, I am JESUS, whom thou persecutest. And he, trembling and astonished, said, Lord, what wilt Thou have me to do?---And He said unto him, Arise, and stand upon thy feet: for I have appeared unto thee for this Purpose, to make thee a Minister and a Witness, both of these Things which thou hast seen, and of those Things in which I will appear unto Thee; delivering thee from the People, and from the Gentiles, unto whom now I send thee, to open their Eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of Sins, and an Inheritance among them, which are sanctified by Faith that is in Me."---

A circumstantial Account of the miraculous Conversion of Saint Paul is detailed, no less than three Times by this inspired Historian. The Design of which perhaps may be, to excite our more particular Attention to the great Importance of *the Fact*. Which indeed is in itself of so very interesting and consequential a Nature, that, a noble and disinterested Author of the present Century, has taken Occasion, from this single Event to shew, that, & Besides all the Evidence, which may be drawn from the Prophecies of the Old Testament---from the necessary Connection it has with the whole System of the Jewish Religion---from the Miracles of Christ---and

from the Certainty of his Resurrection; the Conversion and Apostleship of Saint Paul alone, duly considered, is a Demonstration sufficient to prove Christianity to be a divine Revelation.

In throwing together the Reasons, which support and confirm the Truth of this Proposition, it has been made appear, by that admirable Writer, [for the benefit of those, who affect to disbelieve the Divinity of our most holy Faith,] that, the Apostle Paul could not have been an *Impostor*; because he could have no rational Motives to undertake such an Imposition, as to advance, what he knew to be false, with an Intent to deceive---nor could he have possibly carried it on with any Success, by the Means, which, we knew, he employed.

Neither can He with any propriety be considered as an *Enthusiast*, who, by the Force of an over-heated Imagination, had imposed upon himself; because we never discover in him that particular Species of Temper, that Melancholy, that Ignorance, that Credulity, or that Self-conceit, which are essential Ingredients in the Composition of such a Character: but rather, a very manly, considerate, benevolent, and sublime Assemblage of something the Reverse of all this.

It must be confessed indeed, that, an ingenuous and liberal Mind, though morally incapable of imposing on others, is very liable

liable to be imposed upon by others, and to fall a Sacrifice to the Craft and Subtilty of those, who lye in wait to deceive. Not that this could possibly have been the case with the great Apostle of the Gentiles. For, in the name of common Sense and Probability, what is the Fraud, which could have ensnared and seduced him in the violence of his Persecution to relate such a Story of his Conversion? and, in consequence thereof, to engage in the prodigious Enterprize of contending with the Policy and Power of Sovereigns and Magistrates---with the Interest and Credit of ecclesiastical Establishments---with the Prejudices and Passions of the World*at large---and with the Wisdom and Pride of the philosophical part of it in particular!---To admit the possibility of such a Transaction, as this, presupposes a much greater Degree of Credulity than Infidelity itself can imagine to be requisite, to induce our Belief of the christian Verity.---

The primary Effect of the Conversion of St. Paul was, his preaching boldly at *Damascus* in the Name of Jesus, and proving in the Synagogues, That, He is the Son of God, and the very Christ.---After this, we shall find him at *Antioch*; which will be forever famous, as being the particular Spot, in which the Disciples of our blessed Saviour had originally the Name of, Christians.---At a future Period, you will hear of him at *Paphos*, the Metropolis of *Cyprus*; the Deputy of which, Sergius Paulus, embraced the Truth as it is in Jesus,
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upon hearing the Word of God from the mouth of this Apostle.

You will meet with him again at *Lystra*, a City of *Lycaonia*, urging upon their Attention the Doctrine of a superintending Providence---protesting against their abominable Idolatries---and preaching to them, that they should turn from those Vanities to the living God.---After this, he is to be found at *Philippi*, a chief City in *Macedonia*: and there it was, he dispossessed a certain Damsel of a Spirit of divination---was cast into Prison [the Jailor of which was eventually converted]---and there also he distinguished himself by a becoming regard for his civil Privileges. [Acts xvi.]

Ever indefatigable in the Service to which he was devoted, he is to be found, after this, at *Thessalonica*; at *Berea*; and, at last, at *Athens*; where he delivered himself, in their highest Court of Judicature, in the full Assembly of their Magistrates, Orators, and Philosophers, with such Ability and Address, that, every Branch of his Discourse is so accommodated, as directly to attack and expose a known Error and Prejudice of some Party of his Hearers; either of the Epicureans---or, of the Peripatetics---or, of the Stoics: insisting upon it, with an Unreserve, which became the Dignity of Truth and Religion, and in diametrical Opposition to their false reasoning, and vain Philosophy---that, The Deity was a self-existent, spiritual,
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and all-sufficient Being; the Creator, the Preserver, and the moral Governor of the World---that, The whole human Race originated in one common stock---that, There was a particular Providence over all Persons, Events, and Things---that, God now commandeth all Men every where to repent---and that, Jesus Christ was the Saviour, and the Judge, of Mankind.--- From this Chapter alone, says a most profound Critic, it is manifest, if nothing else had been now extant, that, as Moses was learned in all the Wisdom of the Egyptians, St. Paul was a great Master in all the Learning of the Greeks. A Circumstance, it may be, which conciliated the Attention of Dionysius the Areopagite, the chief Justice of the Court; and which terminated, by the divine Blessing, in his firm Attachment to the Faith of Christ.

Our Time will not permit us the Indulgence of pursuing this wonderful Character through all the various and interesting Scenes, in which he was engaged, at *Corinth*, where the chief Ruler of the Synagogue, and many of the Corinthians believed on the Lord---or, at *Ephesus*, where he met with a certain Jew, named Apollos, an eloquent Man and mighty in the Scriptures; where he continued for the space of two years; so that all they, which dwelt in Asia, both Jews and Greeks, heard the word of the Lord Jesus; where his abundant Success became so alarming to those who derived their Gains from the idolatrous Worship of the great Goddess, Diana; and, at his
Departure

Departure from whence, he delivered that most pathetic Farewell, which is recorded for our Admiration and Learning.

“ According to the Testimony of an ancient Writer, the glorious Gospel of the blessed God was first preached in these Kingdoms by St. Paul: which is seemingly corroborated by the most ancient British Historian, who, before the Revolt under *Boadicea*, mentions the planting of Christianity in Britain---where it peaceably continued, till the dreadful Persecution under *Dioclesian*: the Heat of which was no sooner over, than it flourished again in great Peace, excepting the disturbance it met with from the Doctrines of *Arius*.”

In the present Instance, we are given to understand, that this great Apostle is in the Metropolis of *Judea*, and exposed to the most outrageous and resentful Persecution of his own Brethren, the Jews; who, in their tumultuous Insurrection and Conspiracy against him, would in all probability have torn him to pieces, but for the Interference and Protection of the civil Power: to whose timely Interposition he was indebted for the Opportunity of saying, “ I am a Man, which am a Jew of *Tarsus*, a City of *Cilicia*; A CITIZEN, OF NO MEAN CITY; brought up in this City, and taught at the feet of *Gamaliel*.”

Cilicia was a Province of *Asia Minor*; and celebrated, among other things, on the Account of having the famous *Cicero* for
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it's Proconsul. It is supposed to have obtained the Privileges of a Roman Colony, because of it's firm Adherence to *Julius Cæsar*; and this Privilege gave the Inhabitants the Favour of being Citizens of *Rome*; which St. Paul thought fit to make use of according to the Portian Law, as some think; or, as others are of Opinion, from some personal Right, which his Father or Ancestors had obtained. For, upon a future Occasion, and when it was necessary so to do, we find him maintaining his *civil Rights*, with Firmness and Magnanimity, when they were about to treat him in an indecent and illegal Manner. Is it *lawful* for you, said he to the Centurion, [when they were binding him with thongs, and bade that he should be examined by scourging] to scourge a Man that is *a Roman*, and uncondemned? Then the chief Captain said unto him, Tell me, art thou *a Roman*? He said, yea. And the chief Captain answered, With a great Sum obtained I this Freedom. And Paul said, but I was *free-born*.

“ I verily am a Man, which am a Jew, born in *Tarsus*, *a Citizen of no mean, insignificant City*.”---So far from it, that the City of *Tarsus* is renowned in all History for every thing, that could raise it to an uncommon degree of Eminence and Distinction among all Nations. It is supposed to have taken it's name from one of the Grandsons of *Japheth*---a little more than two thousand years after the Creation.---The Produce of the Country, in a commercial View,

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was Gold, and Silver, and Iron, and Merchandize of all forts.---It was so considerable, as a Seat of Science, that it is said to have excelled in all polite Learning and Philosophy. *Athens*, *Alexandria*, and *Rome* itself were indebted to it, for their best Philosophers. No wonder therefore, that it was a favourite Spot of the most exalted Characters among the Roman Emperors.---*Josephus* speaks of it in the highest terms. *Solinus* calls it the Mother of Cities. And *Pliny* has given it the very honourable Title of, *Libera Civitas*.---I ought to notice perhaps, that, it is memorable for the Flight of *Jonah*, the Prophet; for the Birth of *St. Paul*, the Apostle; and for being the Burying-place of *Julian*, the Emperor and Apostate.

I must entreat your Permission to observe, that this great Teacher of the Gentiles was educated at the Feet of that *Gamaliel*, who was President of the Jewish Sanhedrim, at the very Time when our blessed Saviour was brought before it: that *Gamaliel*, who bore his judicious and noble Testimony against the Spirit of Persecution, when he said, “ ye Men of Israel, take heed to yourselves, what ye intend to do. Refrain from these Men, and let them alone: for, if this Counsel, or this Work be of men, it will come to nought: but, if it be of God, you cannot overthrow it; lest haply ye be found even to fight against God.”

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It appears then, that, as the Apostle Paul was a Citizen of the World, not in the philosophical Affectation of the thing, but in the glorious Reality of it---and, as he was a Fellow-Citizen with the Saints---he was, in his own Assertion, *A Citizen of no mean City.*

But, whatever might have been the Dignity, the Commerce, or the Opulence of the City of *Tarsus*, it is our Privilege to belong to One, scarce in any respect inferior; *The Capitol of these Kingdoms.* The Time would fail me to speak, as it might otherwise be a Pleasure to do, of

The Antiquity of it's Origin---

The Number of it's Inhabitants---

The Universality of it's Trade---

The Wealth of it's Citizens---

The Excellency of it's political Constitution---

The Perfection of it's Arts---

The Extent of it's Charities---

The Splendour of it's Buildings---

The Learning of it's professional Characters---

But above all, *The transcendent Excellency of it's Religion;* whose Author is, divine---whose Matter is, Truth---and whose End is, Salvation.

And here, in allusion to the two last particulars, to the City of London, as a Seat of Religion, and Learning, it would

be almost inexcusable to omit our Tribute of Veneration, Respect, and Gratitude to the immortal Memory of *a Boyle*, and *a Gresham*: to the former, the Glory of his Nation and Age, for having established an annual Lecture for proving the Truth of the christian Religion, against Infidels of every Denomination; and to the latter, for having founded, what by some Writers has been called, *A third University*, for promoting and extending the Knowledge of

Divinity---

Law---

Phyick---

Astronomy---

Rhetorick---

Geometry---

and,

Musick.---

Whether therefore we consider this great City, as the Seat of Religion---as the Source of Commerce---or, as the political Balance in the Constitution, it is not only the Metropolis of Great Britain, but, in point of Superiority and Importance, the Metropolis of the whole World.---Allow me then your Indulgence, while I am attempting to shew, what it is, to be
A TRUE CITIZEN of this great City.

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Let it be supposed, in the first place, that, our Citizen is A MAN : for Men, alas ! are scarce. The generality of those, who wear the human Form, divine, it is to be feared, without any attempt at Satire, are Centaurs not fabulous. Various indeed are the Definitions, which have been given us of Man, by the philosophical, and the ingenious. Some, from his Figure---others, from certain animal Peculiarities---others, from his intellectual Powers---and others, again, from his moral and religious Capacities.

Not to dwell however with metaphysical Disquisition on the Point, No Person has any right, in Nature or in Reason, to consider himself *A Man*, but as he thinks, and acts, and lives, like a reasonable Being ; a moral Agent ; and a Candidate for a Crown of Immortality and Glory ; but in proportion, as he conducts himself according to the most discriminating and sublime Qualities of his Species---according to that Superiority of Intellect, and those moral Faculties, by which he is elevated, in the grand scale of Distance, above the inferior Part of the Creation.

With respect to his corporeal Nature, or even the vital Functions of his Constitution, he rises but little, and in some instances not at all, above the Brutes which perish. If he would preserve his most ennobling Characteristic, he must consider himself in the light of a moral Agent---subject to
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some moral Law---and accountable to the moral Governor of the World. Nothing short of this, is the proper Dignity of Man: the Excellency of whose Nature renders it necessary that his Actions should be conformed to that Rule, without which there can be no Order, no Decorum, no moral Beauty in the World.

Hence, it becomes a *natural* Obligation upon every Man, to know Himself---to cultivate his own Mind---to appreciate his Pursuits, his Possessions, and Enjoyments, according to their real Value; not to suffer his Passions to infatuate his Reason; to study well the *principal* Design, Use, and End of his present Life; to understand his various Relations to the Society, of which he is a Member; and, above all other things, to obtain the best Information, he can, of the Nature, the Will, and the Worship of his Creator, Benefactor, Lord, and Judge.

If this be a proper Idea, the true Picture of a Man, what the Roman Satirist once said of the Good, may be said of Men, "They are very rarely to be found!" THE TRUE CITIZEN however is, in this view of the subject, supposed to be A MAN.

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We will suppose him also to be, A CHRISTIAN.——
 A Christian, it has been observed, is the highest Style of Man. And happy were it for Mankind, could they be prevailed upon cordially to entertain that Opinion. An Opinion, which, while living, they reject; but, when dying, they, perhaps too late, approve. Because, though Men may live Fools, yet Fools they seldom die. In the warm Converse of the World, we think with Men---but, on a Death-bed, with God.

Here then, let me be permitted to remark, that, as it is not the Form, nor the Shape, which constitutes *the Man*---neither is it the Name, nor the Profession, which constitutes *the Christian*. It is, the Character. And what is *That*? It is the most amiable Assemblage of all the evangelical Graces, and of all the moral Virtues. It is the Character of the Faithful; the Devout; the Benevolent; the Meek; the Gentle; of the humble, in Prosperity; the patient, in Adversity. It is the Government of the Passions; the Purity of the Heart; and the Piety of the Life.

A Christian, is a Disciple [or a Scholar] in the School of Christ---a Believer in the Son of God, not as the Example only, but as the Saviour of Mankind---and a Follower of a crucified Redeemer. He is One, whose Understanding is illuminated with the saving Knowledge of the transcendent Excellency of our most holy Faith; whose Will is converted to
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the free Election of it, as his supreme Good ; whose Spirit is renewed by the Power and Efficacy of divine Grace, so as to set his Affections on things above, and not on things in the earth ; whose Conquests, and whose Triumphs, are spiritual, are eternal : for this is the Victory, which overcometh the World, even our Faith. He is One, who, invested with the Privilege of that Redemption, which is the most illustrious display of all the divine Perfections---the Purchase of the Son of God---the Admiration of Angels---and the Celebration of the Just made perfect in Heaven, is possessed of a Peace, which surpasses all Understanding ; of a Joy, which is unspeakable ; and of a Hope, which is full of Immortality.

Such is the Character implied under a Title, the Glory of which will be consummate, when all the superficial Distinctions, the dazzling Honours, the airy Nothings of this World, shall fade away, and disappear---shall set, like Stars that fall, to rise no more. And in this Age, and in this Place, it is incumbent upon us to maintain, that, **THE TRUE CITIZEN, IS A REAL CHRISTIAN.**

We will suppose him also to be A MAGISTRATE.---A Man, in point of Species---a Christian, in point of Character---and a Magistrate, in point of Office.---The Necessity, the Importance, the Utility of Magistracy, to every civil Community,
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is almost universally admitted. Very much however of the Benefit, to be derived from that Source, will depend upon the Abilities, the Integrity, and the Conduct of those, who are placed in that Situation. It becomes therefore a Matter of primary Consideration, what are the adequate Qualifications for an Office so interesting to Society, as this.

The Question is, What ought the civil Magistrate *to know*?--- As the Ignorance of the Magistracy is the Degradation of the Office itself, as well as of the Person, who fills it, He ought certainly to have some general Knowledge of the Rights of Man, and the Rights of the Citizen---of the Nature and Genius of the Constitution of the Country, to which he belongs---and of the political Government of that Society more especially, in which he is appointed to preside.---

Another Question, of perhaps still greater Magnitude, is this---What ought the civil Magistrate *to be*?---Ought he not to be the Pillar of Support---the Center of Union---the Dignity, and the Ornament of the Community, to whose Service and Advantage he is devoted? and the Protector of the Laws, the Members, the Property, and the Privileges of that Community? --- In superlative Estimation of all that the sacred Writings have to offer on this, and on every other Subject, I would to God, that, in the Choice of civil Magistrates of this great and antient City, the Counsel of Jethro to Moses might

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never be disregarded---“Thou shalt provide out of all the People, *able Men; such as fear God; Men of Truth; bating Covetousness.*”---For, as the Ignorance of the Magistracy is the Disgrace of the judicial Seat, the Corruption of the Magistracy is the Ruin of the State. Integrity of Character, therefore, may be considered as of far greater Consequence than Superiority of Genius. Happy indeed is it for that Society, where they are blended together in the Persons of those, who are nominated to be the Guardians and the Executors of their Laws.---

There is a third Question, which you will suffer me to propose; and that is, What ought the civil Magistrate *to do?*---To the utmost Extent of all his Authority, of all his Influence, he is called upon to promote the Cause of true Religion and Virtue, in every possible Direction: without which, He is no less an Enemy to Man, than he is contemptible in the Sight of God.

In subordination to this general Maxim, ought he not to devote himself, as *The Minister of God*, to the strictest Regard for the Sabbath of the Lord?---To the eternal Honour of One, whose Name must ever be admired, so long as there is a single Spark of Goodness, and of Patriotism, remaining among us, it stands recorded of a chief Magistrate of this Metropolis, that, “to promote virtuous Manners, and the good Government of the City, he issued a strict Order for the decent Observance of
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the Lord's day. The Edict was so diligently enforced, as effectually to awe the Offenders against whom it was levelled. The Sunday was observed throughout the City, with a Decency, which, it is apprehended, has never since been equalled: and, it must be acknowledged, that, *Sir John Barnard*, by his Conduct in this respect, consulted, not only the honour of Religion, but the political Welfare and Happiness of the Community."

Why it is, he has not been thought worthy of Imitation in this particular, by his Successors, it is not for me to say. I must however be allowed to say, that, It is agreeable to the doctrines of Jurisprudence, as well as to the Distinctions, which respect the Qualities of moral Actions, that, there may be Injustice in the not doing of a Thing, as well as in the doing. A Society may be injured, by withholding from them a Good, they had a Title to expect, as well as by an exercise of that Power, to which we have no legal Right. The Obligations, arising from a Situation of civil and public Responsibility, are no less binding than those of Morality itself. And the Obligations, to serve the Interests of Religion, are certainly those of the first Class.

In accommodation to this Idea, our Magistrate, we presume, will pay a due attention to the Administration of *Oaths*---that the Mode, in which they are administered, may not be suffered

to operate in *the most profane Trifling* with a thing of so sacred Authority, that the very Heathens believed it was pursued with the severest Vengeance of the Gods, not only against the Offender, but against his Posterity. And no wonder; for, what is an Oath, but a solemn Affelevation, by which we renounce the Mercy, and imprecate the Vengeance of heaven, if we speak not the Truth.

And here, let us be sheltered under the Sanction of the Office, to which we are ordained, if we take leave to enter our most serious Protest, against that familiar Prostitution of any thing so solemn, with which our Ears are forever shocked by those, whose Elevation in Rank, whose Delicacy of Taste, whose public Example, and whose Propriety of Manners, should be an eternal Check upon every thing that is indecorous. Neither need we be afraid to assert, that, there is neither Grace, nor Dignity, nor Eloquence, nor Moral, in such a style of Conversation. It is indelicate and irreputable, if it were no worse---however it may be supported by Custom, defended by Insolence, and persevered in by such, as bid defiance to Reproof, to Piety, to Decency itself. What a Disgrace then must it be to a Magistrate, to habituate himself to a Vice, which is subject to the penal Sanction of the Law; and which, in his official Capacity, it is his Duty to punish in every Criminal that commits it!

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There is yet another Duty, which attaches itself to the Office now under Consideration, and which remains to be noticed; that, of a conscientious Regard to every *public Institution*. For, trivial and insignificant as these Institutions may be deemed by those, who know but little of the history of human Nature, or, who would sacrifice the public Utility to private Interest---to Comprehension of Mind, to the Eye of Experience, to Liberality of Sentiment and Heart, they are by no means considered as immaterial. So far from it, that, as, in the social Intercourse of life, the polite Attentions have been called *the lesser Moralities*, in the more public and official Movements of life, the minute observance of religious Forms, or Institutions, may perhaps with equal Propriety be called, *the lesser Pieties*. It may be presumed, at least, that a good Man will be wisely cautious of ever seeming to treat them with Disrespect---especially in a Case, where the Consequence of the Magistracy itself may appear to be unsupported, and diminished.——

With every grateful Acknowledgment for the Attention, with which we have been thus far indulged, and after having submitted so much upon the Character of A TRUE CITIZEN---as A MAN, A CHRISTIAN, and A MAGISTRATE; whether, or no, the chief Magistrate, who is now about to retire from the high Office, to which he has been elevated by the united Voice of his Fellow-citizens, has merited the Honours they have

have conferred on him, Themselves must be the Judges. His Conduct is now before the Publick; and, we may venture to affirm, that, it is before them, without the smallest Liability to the Censure of *Disguise*.

To flatter, is to be false; and Panegyric, at the expence of Truth, could reflect no honour upon the Character, to which the Incense is offered, and would only serve to announce the Disgrace of the Person, who was so weak, or so wicked, as to offer it---particularly in a Place, where Religion must blush, to hear a Language it abhors.

For *perfect Characters*, and for *perfect Works*, it is in vain to search within the Province of human Intelligencies. Imperfections then admitted, it is our Duty to admire, to celebrate, and to copy, the comparative Excellencies of mankind, as they arise; and according to the respective Departments, in which they are displayed. And, *If the most diligent and minute Attention to all the various Demands of his Office---with the most disinterested Attachment to Truth, Equity, and Mercy, without the smallest degree of undue Partiality to the Persons, or the Influence of Men---and the most persevering Resolution to act upon a Principle, which appeared to himself to be right, can be said to constitute the Character of a good Citizen, or an excellent Magistrate, his ACTIONS speak much louder than any verbal Eulogium; and, instead of soliciting, deserve Applause, and Imitation.*

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For the Peculiarities and Infirmities of others, the most candid and benevolent Apology is our own. Nor is it necessary for me to say, Who is there without them? Very possibly indeed there may be found Instances, in which we are too ready to condemn, what, when examined with Impartiality, may prove to be a considerable Branch of Ingenuoufness and Integrity. The Error, if there be any, may have been in the *Appearance* only, not at all in the *Reality*---in the *Manner*, in which a thing is done, not in the *Matter* itself. Be that as it may, it most surely becomes the Weakness and Frailty of our common Nature, to pass the same Judgment upon others, which, in similar Circumstances, we should wish might be passed on ourselves.

As to the entire Sacrifice of every inferior Consideration to that of official Duty---as to the fair and equal Administration of Justice---as to indefatigable Exertion and public Virtue, the Appeal may be made with safety to the most accurate Observer: there can be but one Opinion, in the present Case; let that Opinion be founded, not in Prejudice, but in Fact.

If therefore, when you was called, by the nature of the Constitution, to a general Election of Representatives in Parliament, the chief Magistrate, on proposing Himself to your Choice, attempted, on his part, to stem the Torrent of that

Venality

Venality and Licentiousness, which has poured itself down upon the Freedom of the Electors——

If, when a most violent Opposition was made to our ecclesiastical Establishment [perhaps from Principle], whatever might be his private Sentiments, or his personal Inconveniences, his public Responsibility obliged him to maintain the Security of the National Church——

If, in the great Cause of liberating our Negro Brethren from the most horrid and unnatural Slavery, “ he could not be so destitute of Reason or Sensibility, as to think the acquisition of a little Property a sufficient Counterpoise to this vast Effusion of Liberty and Happiness”——

Then, it is no Favour, it is no Prepossession, it is no mere Panegyric---for, by all the Laws of Equity, of Candour, and of Truth, we are compelled to own, that, He has been, *A Friend to our civil Constitution; to our ecclesiastical Establishment; and, to the Interests of Humanity; of Freedom; and, of Man.*——

To return however once more to this great and antient City; we have only to add our earnest Supplication, that, As the time of it's *Origin* is lost in the Mazes of Antiquity, the period of it's *Glory*, political, commercial, and religious,
may

may be continued, till that wonderful Moment, when, " The Angel of the Lord shall stand upon the Sea, and upon the Earth, and shall lift up his Hand to Heaven, and swear by Him that liveth for ever and ever, that there shall be *Time no longer* ; for that, THE MYSTERY OF GOD is finished, as he hath declared to his Servants the Prophets."

Just published, by the same Author,

I.

THE TEST OF TRUTH, PIETY, AND ALLEGIANCE:

A Sermon, delivered on the Day of Sacramental Qualification for the Chief Magistracy of the City of *London*; before the Right Hon. the Lord Mayor, the Aldermen, and Sheriffs—containing a candid Defence of the Test-Act.

II.

RELIGION AND LOYALTY, the Grand Support of the *British* Empire: A Sermon, delivered in the Cathedral-Church of *St. Paul*, *January 30, 1790*, before the Right Hon. the Lord Mayor, the Court of Aldermen, &c. &c. being the Anniversary of the Martyrdom of King *Charles* the First.

III.

THE ESSENTIAL DEITY OF THE MESSIAH; and the Great Importance of that Article of the Christian Faith, to every conscientious Member of the Church of *England*; considered, in a Sermon, preached in the Cathedral-Church of *St. Paul*, *January 24, 1790*, being the first *Sunday* in *Hilary* Term.

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SCRIPTURAL VIEWS OF THE NATIONAL ESTABLISHMENT, considered as the Church of the Living God, and as the Pillar, and Ground of the Truth: A Charity Sermon, preached before the Right Hon. the Lord Mayor, the Sheriffs, &c. at the Opening of *St. Michael's* Church in *Cornhill*, on *Sunday* the 28th of *March, 1790*, being *Palm-Sunday*—containing a liberal Defence of the *Doctrines, Liturgy, and Ceremonies* of the Church of *England*.

THE

V.

THE HARMONY OF DIVINE AND HUMAN LEGISLATION : A Sermon, preached before the Right Hon. the Lord Mayor, the Judges, &c. at St. *Paul's* Cathedral, on *Sunday* the 25th of *April*, 1790, being the first *Sunday* in *Easter* Term.

VI.

THE SURPRIZE OF DEATH! a Commemorative Sermon on the Character, Sufferings, and Crucifixion of the Son of God: delivered in St. *Paul's* Cathedral, before the Right Hon. the Lord Mayor, Aldermen, and Sheriffs, on *April* 2, 1790, being *Good Friday*.

VII.

NATIONAL GRATITUDE FOR PROVIDENTIAL GOODNESS, recommended in a Sermon preached before the Right Hon. the Lord Mayor, Aldermen, and Sheriffs, at St. *Paul's* Cathedral, on *May* 29, 1790, being the Anniversary of the Restoration of King *Charles* the Second—containing Strictures on the *Reformation*, *Restoration*, and *Revolution*.

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